

GOD

and the

KING:

OR,

A Dialogue shewing that  
our Soueraigne Lord King JAMES,  
being immediate vnder God within  
his DOMINIONS,

*Doth rightfully claime whatsoeuer*  
*is required by the Oath of*  
ALLEGANCE.

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GOD

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# GOD *and the* KING:

OR,

A Dialogue shewing that our  
Soueraigne Lord KING  
IAMES, being immediate  
vnder God within his Do-  
minions, doth rightfully  
claime whatsoeuer is re-  
quired by the Oath of Alle-  
giance.

*Theodidactus.*



We are well met  
friend Philalethes;  
your countenance  
& gesture import  
that your thoughts  
are much busied:  
What may be the occasion of these  
meditations?

MS

Phila-

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<sup>a</sup> Exod: 20.

*Philaletbes.* Somewhat I heard this Euening praier from our Pastor in his Catechisticall Expositions vpon the fifth Commandement, <sup>a</sup> *Honour thy Father and thy Mother* : who taught, that vnder these pious and reuerend appellations of *Father* and *Mother*, are comprized not onely our Naturall Parents, but likewise all higher powers, and especiallie such as haue Soueraigne authority, as the Kings and Princes of the earth.

*Theodidactus.* Is this doctrine so strange vnto you, as to make you muse thereat?

<sup>b</sup> Esay 49.

*Philaletbes.* God forbid: for I am well assured of the trueth thereof, both out of the word of God, and from the light of Reason. The sacred Scriptures doe stile Kings and Princes the <sup>b</sup> *nursing Fathers of the Church*, and therefore the nursing Fathers also of the Common-weale: these two societies hauing so mutuall a depen-

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dependance, that the welfare of the one is the prosperitie of the other.

And the euidence of reason teacheth, that there is a stronger and higher bond of duty between children and the Father of their Country, then the Fathers of priuate families. These procure the good onely of a few, and not without the assistance and protection of the other, who are the common foster-fathers of thousands of families, of whole Nations and Kingdomes, that they may liue vnder them an honest and peaceable life.

There being so firme and neere an obligation of subiects in duty and obedience vnto their Prince, I could not but seriously meditate with my self, or rather enter into some thoughtfull admiratiō, how there should be any so far vnnaturall and forgetfull of their manie wayes bounden and inbred dutie, as to enforce his most excel-

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lent Maieſty to ſecure himſelfe of his ſubiects loialty & allegiance by a ſolemne Oath.

*Theodidactus.* Such is the generall prauitie and corruption of men, that in moſt Kingdomes and Common-weales, there haue euer riſen ſome Seditious Coraſhes, and rebellious Shebaes.

*Philalethes.* It may bee vpon ſome extraordinarie prouocation by the cruell oppreſſions and inſolent Tyrannies of Gouvernours.

*Theodidactus.* Nay, frequently men onely out of pride and ambition, or out of a blinde and intemperate zeale or from the effect of both (when they are checked by ſe reines of gouernement) repining diſcontent haue ſowne the ſeeds of ſedition againſt the moſt vertuous and religious Princes: and vngratefully plotted their ruine, euen when they haue bene moſt propitious and indulgent towards them.

What Prince was euer more  
mer

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mercifull and compassionate then King Dauid, as being fashioned and framed wholly according to his heart who is the God of mercie and compassion: yet <sup>a</sup> wicked <sup>a</sup> 2 Sam. 20. *Sheba* the sonne of *Bichri*, lifted vp his hand against him, & blew the trumpet of Schisme and Sedition, to rent his Kingdome from him.

That peacefull and moderate Emperour Augustus, honoured by his Enemies for his Princely vertues, was assailed <sup>b</sup> tenne severall times by Conspiratours. <sup>b</sup> Suet. cap. 16. *Vespasian* even composed of mildnesse and Clemencie <sup>c</sup> had daily treasons against him; and his son <sup>c</sup> Suet. cap. 25. *Titus* for his pleasing and amiable vertues, feared by <sup>d</sup> Suetonius, the loue and delight of mankind, <sup>d</sup> Suet. cap. 1. wanted not a <sup>e</sup> Traiterous <sup>e</sup> Cap. 6. *Caxina*.

But leauing ancient and forraigne, and to instance in Moderne and Domesticke examples (as most powerfull to perswade,

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being fresh in our memories) his Maiesties clemencie towarde the Romanists, and papall faction, at his happie enterance into this Kingdome, was rare and admirable; especially, if wee consider their disloyalty and sanguinary attempts against QUEENE ELIZABETH of blessed memory, onely vnder pretence of promoting their superstition, whereunto his Maiestie was a constant and professed opposite, as well as his Royall Sister.

In the beginning of Queene Elizabeths reigne, the<sup>a</sup> most part of such as were addicted to the Roman Superstition, communicating with vs in diuine Service, liued free from all punishment or molestation, and enioyed common fauours and benefites with other of her Maiesties loyall Subjects. Of which their practise, the Pope beeing aduertised by some feruent and zealous Romanistes, and that heereby in time his adherents

<sup>a</sup> Apology of Ecclesiasticall Hierarch. cap. 1



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herents would by little and little  
whollie consociate themselves  
with our Church, and so all hope  
would bee lost by a home partie,  
of reducing this Kingdome vnto  
his subiection, out of which his  
Pædecessors had gathered such  
rich Treasures.

Pius Quintus *Anno Domini*  
to preuent so great a damage vnto *1569. II. Reg.*  
the Sea of Rome, and for this pur-  
pose to make an open Schisme be-  
twæne his deuoted bassalles, and  
her Maiesties dutifull and faithfull

Subiects; hee sent Morton an  
English Priest, to declare by his  
Papall Authoritie vnto the then  
Charles of Northumberland and  
Westmerland, vpon whom mul-  
titudes of Popish people in the  
North were dependant, that

Queene Elizabeth was an Here-  
tique, (and therefore that they  
ought to haue no communion with  
her in ciuill affayres, much lesse  
in Religious) because by being  
an Heretique she was false from  
all Dominion and power, & they

*Eliz.*

*Sand. lib: 7. de  
visib. Monarch.*

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were not compelled to obey her lawes and Commandements.

*a Stow in an-  
nal. 12. Eliz.*

Whereupon they raised an Army of <sup>a</sup> foure thousand footemen, and sixe hundred Horse, for the maintenance of the libertie of their conscience, and the reformation of Religion, pretending they were driven to take this enterprise in hand, lest otherwise forraigne Princes might take it vpon them, to the great peril of this Realme: which forces were some vanquished, and onely some chiefe Conspirators receiuing condigne punishment for their Rebellion: other Papistes that did not partake in this seditious Commotion, (through the Gracious disposition of her Maiestie) enjoyed the same libertie they did before.

But Pius Quintus was neither mitigated by her Maiesties Clemencie, nor daunted with the ill successe of his factious Complices: for being informed that his projects

projects tooke not that effect hee expected,<sup>b</sup> because al the Catholiks <sup>b Sand.lib.7.</sup> knew not that Queene *Elizabeth* <sup>visib. monarch.</sup> was declared an Heretique: not long after hee did publish a Bull, wherein out of the fulnesse of his power he denounced Queene *E-* <sup>An.Dom.1570</sup> *lizabeth* an Heretique, and that <sup>12. Eliz.</sup> such as did cleave vnto her, should incurre his curse; that she was de- priued of all Dominion and dig- nity; that her Nobles and people, or any other that had sworn obe- dience vnto her, were freed from this oath, and from al Allegiance and fidelity; commanding them not to obey her lawes vpon paine of his curse.

And that this Bull might bee the moze generally knowne vnto Romanists, and to gaine vndoub- ted credence thereunto, hee cau- sed it to be Printed at Rome, to be signed by a Publique Notarie, sealed with the Scale of his Court: and at length being sent into Eng- land, it was fastened by one Fel-

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ton deeply plunged in the Roman  
superstition, vpon the gates of the  
Bishop of Londons Pallace.

And although these Papall  
Thunders, and Curses of Pius  
Eccles. 7, 8. Quintus, were but as<sup>e</sup> the noise  
of thornes vnder the pot, and va-  
nished like the vapour of smoake:  
yet Gregoric the thirtenth imme-  
diately succceding Pius Quintus,  
confirmed and ratified his Bull,  
erected a \* Colledge at Rome,  
gaue a pension to another Col-  
ledge at Doway, to bee Recepta-  
cles for Fugitiues and disconten-  
ted persons in England, to bee in-  
structed in Schoole-points of Se-  
dition (as it is manifest by the  
Bookes and writings of their then  
cheefe Maisters and Oracles  
d See *Bristowes* d Bristow and Allen) and from  
motiues. *mot.*  
15.40. And  
Allens defence into this Kingdome, to perswade  
Eng. *Cathol.* 6.4 men they were bound to obey the  
Popes Bulles, and Excommunica-  
tions, to renounce their Naturall  
Allegiance vnto her Maiestie, and  
take

take part with any domesticall or  
forraigne power to depose her from  
her Regall Throne.

The most eminent and prin-  
cipall men of note amongst these  
Fugitiues, were the Iesuites  
Campian and Parsons, who at the  
commandement of Gregorie the  
thirteenth, comming towarde this  
Kingdome, desired of him that the  
fozenamed Bull of Pius Quintus,  
which himselfe also had establish-  
ed, might so be vnderstode, <sup>e Instruments</sup> As of this inter-  
to binde the Queene and the <sup>pretation</sup>  
Heretiques (but not the Catho-  
liques) as matters then stode, <sup>found amongst</sup>  
but when there might bee had a <sup>Papists.</sup>  
publique execution thereof. <sup>1580.</sup>  
With these instructions they en-  
tered England; and Saunders the  
same time Ireland, with an Ar-  
<sup>About this</sup>  
<sup>time Parsons</sup>  
<sup>writ the Rea-</sup>  
<sup>sons of refu-</sup>  
<sup>sall of going</sup>  
<sup>to Protestant</sup>  
<sup>Churches; vp</sup>

on which writing (saith the Apology of the Ecclesiasti-  
call Hierarchie) when many cheefe men refused to goe  
to hereticall seruice, there was called a Parliament in  
the end of the same yeate, and the law of twenty pound  
a moneth for Recusancie was ordained, but no capitall  
Law made against Priests or their receivers.

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my from the Pope, to succour the  
 Rebell Desmond. And as Saun-  
 ders laboured by violence and force  
 of Armes to enthral mens per-  
 sons; so these with artificiall and  
 plausible perswasions to Capti-  
 uate their soules; and preuai-  
 led with manie, together with a  
 refusall of communicating with  
 vs in the Religious Worshipp of  
 GOD, to renounce their ciuill du-  
 tie and allegiance vnto their So-  
 ueraigne.

And thus by the Seditious  
 practises of Iesuites and Priestes,  
 this separation of her Maiesties  
 Subiectes from Diuine Seruice  
 daylie increasing, and accompani-  
 ed with a perillous dissolution of  
 the bonde of her ciuill obedience:  
 Yet her Maiesty out of her great  
 moderation, and incomparable  
 goodnesse of nature, impeached  
 none of these Rebellious Separa-  
 tistes, either in their liues, lands,  
 goods or liberties: but onely by a  
 Decree in Parliament, punished  
 them

An. Dom. 1581

24. Reg. Eliz.

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them with a pecuniarie mulctre for the time they refused to come vnto the Church, and published a Proclamation for the Reuocation of all such as remained beyond the Seas vnder the colour of study, to be the authors of treasonable attempts.

Wherewith these seede-men of Sedition were no way suppressed, but rather did daylie multiply, and at length grew vnto that height of impietie, as to animate sundrie desperate persons, and sonnes of Belial; as Arden,\* Par-<sup>1582.25. Eliz</sup> ric, and others of the same ranke, with hope of eternall Saluation, to lay violent handes vpon her Maiesties sacred Person: and became principall Agents to incite the King of Spaine, (then entering into hostility with this Land) <sup>1583.26. Eliz</sup> to inuade the Realme, assuring him to haue haere a partie of Romanistes, ready to assist such power as he should set on land, for subduing of this potent Kingdome.

Which

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Which vnchristian, and vnnaturall enterprises of Fugitiue Iesuites, and Priests, couered with the mantle of Zeale and Religion, enforced her Maiestie after much patience, and longanimity, to enact by publique authoritie of Parliament: That if any Iesuites or Priests made in parts beyond the seas, according to the rites of the Roman Church, came into this Realme, they should be adiudged Traitors, and suffer as in case of High Treason.

1584. 27. Eliz.

All these notozious Seditions, and rebellions hatched, and produced by the Papall faction, and their Chiefetaines Iesuites, and Priestes, out of a Zeale to reduce into this Lande the Idolatrie of Rome; and the iustice, and equitie of the fore-mentioned Lawes, made by the late renowned Queene, to suppress, and prevent them, were well knowne vnto his most Excellent Maiestie: and therefore at his happie inauguration



tion vnto this Kingdome, out of his owne maturenesse of iudgement, and grounded perswasion of the trueth, beeing resolved to treade the steppes of his Royall Sister, and by the light of the Gospell, to ertinguish the Egyptian darknesse of Popery, he could not but in his Princely wisdom moze then coniecture, that the like disloyall attempts might bee practised against his Sacred dignitie and person by these Romanists. Notwithstanding, out of his Gracious inclination vnto pittie and mercie, desiring to conquer euill with goodnesse, in the beginning of his reigne, hee set at libertie all Jesuites and Priests that were imprisoned, and vnto such as lurked in secret corners of the Land, hee gaue them leaue openly to professe themselves to bee such; so that both by a certaine day would depart the Realme. And as for other Recusant Papists, refusing to partake  
with

1603.

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with vs in the sincere worship of God, hee frees them from all pecuniary mulcts imposed vpon them by the Lawe, honoured manie of them with knighthood. gaue them free accesse vnto his Court and presence, bestowed equall fauours vpon them, with their opposites in profession: they were not prouoked by anie tyrannous cruelty or oppression vnto any seditious enterprises?

*Philalethes.* Surely no, but rather had iust cause to be truly dutifull, and loyall to his Maiestie; who thus did change deserued iustice into mercy and clemency.

*Theodidactus.* The mercy in deede and fauour of Kinges and Princes, is like a <sup>a</sup> cloude of the latter raine, and worketh much euē vpon mindes not well disposed. But some of these Romanists were of so rancorous spirite, and brutish ingratitude, that whilest they peaceably enioyed the fore-recited fauours, they did plot a treason

<sup>a</sup> Prou. 16, 15

treason barbarous for cruelty,  
unmatchable in regard of exam-  
ple: the horrible destruction by  
Gunpowder of the King, Queen,  
the royall Progeny, and the  
whole Court of Parliament at  
once.

*Philalethes.* Did the bloody  
Actor of this monstrous attempt  
alledge no motive or reason  
thereof?

*Theodidactus.* None, but their  
fanaticall zeale to promote the  
Romish Religion; which enraged  
affection out of charity is not to  
bee supposed to bee in all of that  
profession, and in wisdom to bee  
feared least it bee in some, sur-  
uiuing these offenders: And there-  
fore to discern the one from the  
other; the Oath of Allegiance,  
(which hath occasioned this our  
conference) was principally fra-  
med.

*Philalethes.* They that will be  
so impious as to lift vpp their  
hand against Gods annointed,

C

little

little feare the hainous sinne of periurie : and therefore this oath will not much auaille to discouer such trecherous persons.

*Theodidastus.* An Oath is a most sacred bond, and with a secret terrour impzinted by the immediate finger of God in the taking thereof, doeth so straitly oblige the inmost soule and conscience, that although many men bee obdurate vnto other grieuous sinnes : yet they will bee tender and sensible of the violation of an oath. Very often (saith Saint Augustine) men prouoke their wiues whom they suspect to be adulterous to cleere themselves by an oath, which they would not doe, vnles they did beleue that those which feare not adultery may feare periurie. for indeed (sayth he) some vnchaste women which haue not feared to deceiue their husbands by wantonnesse, haue beene afrayd to vse G O D vnto them as a witnesse of their chastity,

*Conc. mendac.  
ad Conf. c. 21.*

stic. In the maritall coniuncti-  
on of the husband and wife, there  
is a liuely resemblance of the ob-  
ligation of Subiects in ciuill Al-  
legiance vnto their Prince: for  
as the coupling of the wife vnto  
the husband in dutifull obedience,  
so of Subiects vnto their Prince  
in loyalty and fidelity is a very  
arct and neere vniou: and as the  
a husband is the head of the wife, <sup>a 1 Cor. II. 3.</sup>  
so is the b Prince of his Subiects. <sup>b 1 Sa: 15:17.</sup>  
As therefore experience in the  
dayes of Saint Augustine taught,  
that wiues did rather dread wil-  
full periurie, then vndutifulnesse  
towards their husbands, so  
it is nowe to bee presumed, that  
many Subiects will abhorre the  
same crying sinne more then diso-  
bedience.

*Philalethes.* But is there anie  
example in former ages of the  
like oath for the trying of the  
loyalty of the subiects vnto their  
Soueraigne.

*The didactus.* About a thousand

*Concil. Toletan.**4.6.11.74.**<sup>a</sup> Concil Tolet.**5.6.10.**<sup>b</sup> C. Can. 74.*

yeares since, the same Path in substance was vsed in Spaine, and ratified by the Canons of diuers famous Councils of Toledo: For whereas there was a generall report, that there was such perfidiousnesse in the minds of manie people of diuers Nations, that they made no consciēce of keeping their oaths & fidelity, that they had sworne vnto their Kings, but did dissemble a profession of fidelity in their mouths (like vnto equiuocating Papists) when they held an impious perfidiousnesse in their hearts: the fourth Councell of Toledo decreed (as also other <sup>a</sup> Councils held in the same Citty) that <sup>b</sup> who soeuer of vs, or of all the people through al Spaine, shal go about by anie meanes of conspiracie or practise, to violate the oath of his fidelitie, which he hath taken for the preseruatiō of his Country, or of the Kings life; or who shall attempt to lay violent hands vpon

vpon the King, or to depriue him of his Kingly power, or by tyrannicall presumption vsurp the Soueraignty of the Kingdome, let him bee accursed in the sight of God the Father, and of his Angels: and let him be made & declared a strāger from the Catholique Church, which hee hath profaned with his periurie.

*Philaethes.* Hath this oath any agreement and correspondence with the oath of Allegiance vnto the Kings Maiestie?

*Theodidactus.* Almost in euery poynt and circumstance, as you will easily perceiue, if I shall but reade the Oath of Allegiance vnto you out of this Booke which I haue in my hand: for the tenor hereof is thus word for word.

I *A. B.* doe truely and sincerely acknowledge, professe, testifie, and declare, in my conscience before God and the world; that our Soueraigne Lord King

**JAMES** is lawfull and rightfull King of this Realme, and of all other his Maiesties Dominions and Countries; and that the Pope neither of himselfe, nor by any authority by the Church or Sea of Rome, or by any other meanes with any other, hath any power of authority, to depose the King, or to dispose any of his Maiesties Kingdomes or Dominions; or to authorize any forraigne Prince to inuade or annoy him or his Countries, or to discharge any of his Subiects of their Allegiance and obedience to his Maiesty, or to give license or leaue to any of the to beare armes, raise tumults, or to offer any violence or hurt to his Maiesties royall Person, State, or Gouvernement, or to any of his Maiesties subiects within his Maiesties Dominions.

*Also*



Also I doe sweare from my heart, that notwithstanding any declaration, or sentence of excommunication, or deprivation, made, or granted to be made, or grated by the Pope, or his successors, or by any authority, deriued, or pretended to be deriued from him, or his Sea, against the sayd King, his Heyres or Successors, or any absolution of the sayde Subiects from their obedience: I will beare faith and true Allegiance to his Majesty, his Heyres and Successours, and him and thẽ wil defend to the uttermost of my power, against all conspiracies and attempts whatsoever, which shall bee made against his or their Persons, their Crowne and dignity, by reason or colour of any such sentence, or declaration, or otherwise, & will doe my best endenour to disclose

C 4 and

and make knowne vnto his Ma-  
iesty, his heyres and Successors,  
all treasons, or trayterous con-  
spiracies, which I shall know or  
heare of, to be against him or any  
of them.

And I doe further sweare, that  
I doe from my heart abhorre, de-  
test and abiure as impious & he-  
reticall, this damnable doctrine,  
and position. That Princes which  
be excommunicated or deprined  
by the Pope, may bee deposed or  
murthered by their Subiects, or  
any other whatsoeuer.

And I doe beleue, and in my  
Conscience am resolved, that nei-  
ther the Pope nor any person  
whatsoeuer, hath power to ab-  
solue me of this Oath, or any part  
thereof, which I acknowledge by  
good & full authority to be law-  
fully ministred vnto me, & do re-  
nounce

nounce all pardons, and dispensations to the contrary. And all these things I doe playnely, and sincerely acknowledge & sweare, according to these expresse words by me spoken, & according to the plaine and common sense, & understanding of the same wordes, without any equivocation, or mental evasion, or secret reservation whatsoever. And I doe make this recognition, and acknowledgement heartily, willingly, & truly upon the true faith of a Christian: So helpe me God.

*Philalethes.* There is indeede between this Oath, and the former, established by the Councils of Toledo a perfect harmony, if we respect the substance of the matter in the, saue that the former oath is more generall, and concise: the latter more diffuse & particular. And therefore I wold intreat you  
for

for my more cleare and distinct apprehension thereof, to resolve it into the severall heads and branches of which it doth consist.

*Theodidactus.* I shall presently give you satisfaction herein. In an Oath, there is the matter or truth which wee sweare, or the forme and manner how we are to sweare. The manner of taking this Oath, is to sweare plainlie, sincerely, and without all equivocation, mentall reservation, or secret interpretation, \* in Justice, judgement and truth: otherwise than that infamous heretique <sup>b</sup> *Arius* swore. Who being demanded by the Emperour whether hee would subscribe unto the Nicene Faith, which condemned his heresie, denying the Godhead of Christ; hee forthwith yielded hereunto: and being further required by the Emperour (suspecting his dissimulation) to sweare unto the same Faith: hee wrot his owne hereticall confession. subscribed

H,

1st. 4. 2.

<sup>b</sup> Secret. Hist.  
lib. 2. c. 25.  
Niceph. Hist.  
lib. 8. c. 5.

it, hid it in his bosome: and then  
 hauing a mentall relation vnto  
 this confession, he tooke an Oath,  
 that hee had truely, and from his  
 heart subscribed. In which per-  
 fidious action, the wretched here-  
 tique was either ignorant, or wil-  
 fully forgetfull, that by whatso-  
 euer art of words any man swea-  
 reth, yet God who is the witnesse  
 of the conscience accepteth it,  
 as he doth to whome the Oath is  
 made.

*c Isidor. Hispal.  
 Senten. li. i. ca.  
 31.  
 Bern. de inter.  
 Dom. c. 15.*

The matter or maine subiect of  
 this Oath, which is the principall  
 thing whereof I conceiue you de-  
 sire to haue a more distinct and full  
 vnderstanding, may to this pur-  
 pose be resolu'd into the ensuing  
 assertions.

1. *Our Soueraigne Lord King  
 JAMES is the lawfull King  
 of this kingdome, and of all o-  
 ther his Maiesties Dominions  
 and Countries.*

2 *The*

2. *The Pope neither by his owne authority, nor by any other authority of the Church, or of the Sea of Rome, nor by any other meanes, with any others help, can depose his Maieſty.*
3. *The Pope cannot dispose of any of his Maieſties Kingdomes and Dominions.*
4. *The Pope cannot giue authority to any forraigne Prince to innade his Dominions.*
5. *The Pope cannot discharge his Subiects of their Allegiance vnto his Maieſty.*
6. *The Pope cannot giue licence to one, or more of his subiects to beare armes againſt him.*
7. *The Pope cannot giue leane to any of his Subiects, to offer violence vnto his royall Perſon, or to his Gouvernement, or to any of his Maieſties ſubiects.*

8. *Al-*

8. *Although the Pope shall by sentence excommunicate, or depose his Maiesty, or absolue his subiects from their obedience, notwithstanding they are to beare Faith and true Allegiance vnto his Maiesty.*
9. *If the Pope shall by sentence excommunicate or depose his Maiesty: neuerthelesse his subiects are bound to defend his person and Crowne against all attempts and conspiracies whatsoeuer.*
10. *If the Pope shall giue out any sentence of excommunication, or deprivation against his Maiesty; notwithstanding his subiects are bound to reueale all conspiracies, and treasons against his Maiesty, which shall come to their hearing and knowledge.*

11. *It is hereticall and detestable to hold, that Princes being Excommunicated by the Pope, may bee deposed or murdered by their subiects; or any other.*

12. *The Pope hath not power to absolue his Maiesties subiects from their Oath of Allegiance, or any part thereof.*

*Philalethes.* By these assertions thus distinctly proposed, I confesse I do conceiue the principall contents of the oath more clearly then before : But I would not only haue a full and through apprehension of this oath, but likewise vpon any occasion, for the more expedite performance of my duty vnto his excellent Maiesty, readily remember it, which I shall be the better able to doe, if you would bee pleased to reduce this multiplicity of assertions vnto some fewer heads.

*The didactus.* This may easie  
ly



ly bee accomplished. There are *He iuramenti*  
two speciall grounds, or founda- *partes vere*  
tions of true Soueraignty in our *sunt quod Ia-*  
gratious Lord the King. The one *cobus sit legi-*  
that receiuing his authority on- *timus Rex An-*  
lie from God, he hath no superior *glie, Scotie,*  
to punish or chastice him but *Hibernie, &c.*  
God alone. The other, that the *Beca. controu.*  
bond of his subiects in obediēce *Angli. cap. 3.*  
vnto his sacred Maiestie is inuio-  
lable, and cannot bee dissolued.  
These two generall heads (presup-  
posing the vndoubted trueness of the  
first assertion, [Our Soueraigne  
Lord King JAMES is the lawfull  
King of this Kingdome, and all  
other his Dominions and Coun-  
tries] because the most \* seditious  
impugners of his Maiesties  
Crowne & dignity. freely acknow-  
ledge it) comprise al the other asser-  
tions, as euen now I severally pro-  
posed them out of the oath of Alle-  
giance.

So to beginne then with the  
first head, seeing that when God  
would denounce his most heauy  
iudge,

\* Euery Eng-  
lish Catho-  
like doth pro-  
fesse his Ma-  
iesty to be his  
true and law-  
full King.

Parsons in his  
iudgement of  
the Apology.  
part. 1. aumb.  
22,

iudgments against wicked Kings that transgressed his Lawe, as against Saul, and Rehoboam, hee threatneth them with renting their Kingdomes from them, and making their houses desolate: the deposing of a King, the disposing of his Dominions, vnto another, the hostile inuading of his Countries, must needes bee a grieuous chastisement; And therefore if his Maiesty hath no superiour beside God to punish him, the Pope as his Superiour cannot by anie meanes whatsoeuer depose him, dispose of his dominions, inuade his countries; which is the effect and substance of the second, third, and fourth assertions.

*Philalethes.* Doth the same generall ground of his Maiesties Kingly Soueraignty comprehend the rest of the assertions?

*Theodidactus.* No, for they are all containned within the limits of the second principle of Royall soueraignty: that the bond of the  
Kings

Kings subiects in obedience vnto his Maiestie is inviolable and cannot be dissolued. This will be euident vnto you by a compendious recitall of the chiefe parts, and duties of Allegiance from a Subiect to his Prince. And we cannot learne these duties from a better Master than God himselfe, who hath so exactly taught them in his sacred word.

The generall dutie which God enioyneth vpon all men, to eschew euill and doe good, is diffused through the particular duties of euery man; whether it be the dutie of a seruant vnto his Master, of a sonne vnto his father, or of a subiect vnto his Prince. And in the Allegiance of a Subiect vnto his Soueraigne, the euill he is to eschew, is euill in action, for he is not to <sup>b</sup> touch him with any hurt: <sup>b</sup> Psal. 105. full touch, nor to <sup>c</sup> stretch out his <sup>c</sup> I Sam. 15. hand against his sacred person, nor so much as to affright, or disgrace him by cutting the lap of his garment:

<sup>d</sup> Exod. 22.<sup>e</sup> Eccles. 10.<sup>f</sup> Rom. 13.<sup>g</sup> Ester 2.<sup>h</sup> 1 Tim. 2.<sup>i</sup> Rom. 13.<sup>k</sup> Esay 45.<sup>l</sup> Psal. 82.<sup>m</sup> 1 Pet. 2.<sup>n</sup> 1 Pet. 2.<sup>o</sup> Pro. 8.

ment: Euill in words, for <sup>d</sup> hee is not to curse his Ruler: Euill in cogitations, for hee is not to <sup>e</sup> curse the King in his thought. So likewise the good which he is to do out of obedience vnto his Prince, is in deede, by <sup>f</sup> paying tribute vnto him for his Regall support, by fighting his battailes with *Ioab*, aduenturing his life with *Dauid*, to vanquish his enemies: in speech, by reuealing with religious *Mordecai* the treasonable designments of *Bigan*, and *Tereſh*, by polozing out prayers <sup>h</sup>, and supplications for his welfare: in thought, by esteeming, and honouring him from the heart, and out of <sup>i</sup> conscience, as the <sup>k</sup> anointed of the Lord, Gods holy ordinance, and Minister, and as a <sup>l</sup> God vpon earth: for this is to obey him for the <sup>m</sup> Lords sake, to feare God, and honour the King <sup>n</sup>: when we feare God by whom the <sup>o</sup> King raigneth, and his throne is established.

Now

Now if the Subjects of our Soueraigne out of their Allegiance vnto his Maiestie, are not to lay violent hands vpon his sacred person, but to succour and defend him euen with the hazzard of their liues : not to curse him with their tongues ; but to blesse him by prayers and supplications , and preserve him by discovering all attempts against his life and dignitie : not to harboure in their soules any euill thought of him ; but from their heart to honoꝝ him as Gods Vicegerent here vpon earth : and the bond of this allegiance ( as the second ground of kingly Soueraignety auerreth ) is inviolable, and cannot by any meanes be dissolued : then although the Pope doth arrogantly presume to discharge them from their allegiance vnto his Maiestie, to absolue them from their oathes of obedience, to giue license vnto them to beare armes against him, and offerviolence vnto his person,

to excommunicate and depose his Maiestie; all these impious and irreligious practises are in vaine, and notwithstanding, they are not to depose, or murder his Maiestie, or any way to offer violence vnto his sacred person, crowne, and dignitie; but to defend him against all conspiracies, to reueale all treasons against his Maiestie, and beare vnto him faith and true allegiance.

*Philalethes.* I do now fully conceiue how the two props and pillars of supreme authoritie in his excellent Maiestie, which you haue proposed, do briefly and as it were by way of Epitome, comprise all the chiefe and materiall points of the oath: and although I am most assured in my conscience of their firmenesse and immoueable stabilitie in the truth; yet to be the more enabled for the iustifying of them vnto others, I would request you to shew how these pillars are supported, and vpon what foundations they are built.

*Theo-*

*Theodidactus.* Hereunto I doe willingly condescend, and will first discouer vnto you the foundations of the first proppe, or pillar; Our Soueraigne Lord King I A M E S receiuing his authoritie onely from God, hath no Superiour to chastise and punish him but God alone.

The auncient practise of this Kingdome is cleere for this truth: *Bracton* \* twentie yeres chiefe \* *Ball.* Iustice vnder Henry the third, in his \* customes of England saith: \* *1 Centosa: rubrica. 35.* there are vnder the King freemen, and seruants are subiect vnto his power, as also whatsoeuer is vnder him; and he himselfe is subiect to no man, but only vnto God. *Et ipse sub nulli nisi tantum sub Deo.* And againe: if there bee any offence committed by him, forasmuch as there is no breue to enforce or constrain him, there may be supplication made that he would correct, and mend his fault: which if he shall not doe; it is abundantly sufficient punishment for him that

\* *Disquirere.*

p Eccles. 8.

2 Acts 5.

he is to expect God a reuenger : for no man may presume \*iudicially to examine his doings, much lesse to oppose them by force and violence. And this is no other kingly Soueraigntie than God himselfe hath giuen vnto his Maiestie, I counsell thee (saith God by the mouth of p *Salomon*) to keepe the Kings commandement, and that in regard of the oath of God, be not hasty to goe out of his sight, stand not in an euill thing, for hee doth whatsoeuer pleaseth him. Where the word of a King is, there is power, and who may say vnto him what dost thou? An euident testimonie that as Kings are subiect vnto God, whom, <sup>1</sup>Wee are to obey rather than men, so they are subiect onely vnto God, and haue no mortall man their Superiour who may require of them an account of their doings, and punish them by any iudiciall sentence.

And this diuine veritie was not onely



onely taught by *Salomon*, but like-  
wise by his father *Dauid*; who  
out of a consideration of the emi-  
nencie of this, Regall authoritie,  
subiect onely vnto the seuerer  
iudgement of God, powreth out  
before him this penitent confessi-  
on: <sup>r</sup> Against thee, against thee <sup>r</sup> Psal. 51. 6.  
onely haue I sinned! Against thee  
onely: for hee was a King (saith

\* *Ambrose*) not bound vnto Law, \* *Apolog. Da-*  
because Kings are free from the *uid. cap. 4. &*  
bond of crimes, and are not called *lib. 2. Epist. 7.*  
vnto punishment by any law, being *Epist. & Serm.*  
safe by the power of command: *16. in Psal.*  
therefore *Dauid* sinned not against *118. with*  
man, vnto whom he was not ob- *whom doe*  
noxious, in regard of punish- *agree Arnob.*  
ment; but of admonition onely, *Cassiod. Beda.*  
and reproofe, vttered in the name, *Glossa ord. En-*  
and by the authoritie of God him- *hymi in 51.*  
selfe. *Psal. & Dydi-*  
*mus, Cyrill.*  
*Nicetas in Au-*  
*rea catena in*

Hereupon the Prophet *Nathan* *50. Psalmos.*  
hauiug vsed this pzeface (Thus *Leo 4. 2. 9. 7. c.*  
saith the Lord,) admonished King *Nos si compo-*  
*tenter.*  
*2 Sam. 12.*  
*Dauid* that hee should expiate his  
sinne by repentance, but hee gaue

no sentence against him whereby according to the law he might be adiudged vnto death. For if *Nathan* had giuen any such sentence against *Dauid*, he should haue had power to depriue him of his life, and so of that which he enioyed by his life, his Regall authoritie, which God onely can take away from Princes, because he alone bestoweth it vpon them.

For from whence haue they receiued their Soueraigntie to be here vpon earth as Gods ouer men? God himselte answereth, I (and not any Creature whatsoever) haue said ye are Gods; and as by my word the world was made, so are ye appointed by the same word to rule the world. Who hath giuen vnto them their kingdomes? the most high, hee ruleth in the kingdome of men, and giueth it to whomsoever hee will. What power hath seated them in their thrones? The power of the Almighty, Reges (as the vulgar

<sup>1</sup> Psal. 82.

<sup>2</sup> Daniel 4.

<sup>3</sup> Iob 36.

vulgar translation readeth it) collocat in solio, he placeth Kings in the throne. And by whom do they swaie their scepters, and gouerne their kingdomes? By Gods speciall authoritie: \* By mee (saith \* Pro. 8. God himselſe) doe Kings raigne, and decree iustice, by his immediate power who is y Lord and King y Psal. 47. of all the earth. And to descend vnto particulars, doth not God by the mouth of his Prophet Nathan tell *Dauid*:<sup>z</sup> I anointed thee King <sup>z</sup> 2 Sam. 12. ouer *Israel*? Doth not *Salomon* acknowledge, that <sup>a</sup> the Lord hath <sup>a</sup> 1 King. 1. established him, and set him on the throne of his Father *Dauid*? Was it not the saying of the Prophet *Abiya* in the person of God vnto *Ieroboam*, <sup>b</sup> I will giue the <sup>b</sup> 1 King. 11. the kingdom vnto thee? Neither the kingdom only, and the power of Princes, but all things else proper vnto them, are after a peculiar manner Gods. Their <sup>c</sup> crowne, <sup>c</sup> Psalm. 31. their <sup>d</sup> anointing, their <sup>c</sup> scepter, <sup>d</sup> Psalm. 89. and throne are Gods, and their <sup>c</sup> 2 Chron. 9. persons

f 2 Sam. 14.  
 g Psal. n. 83.

persons adozned with all these, are so diuine and sacred, that they themselves are the <sup>f</sup> Angels of God, and <sup>g</sup> sonnes of the most high.

h 1 Sam. 11.  
 15.

i 2 Sam. 5.

*Philalethes.* If the persons of Princes are so sacred, and their authoritie is thus wholly from God, how is it said in the holy Scriptures that some of the Kings euen now mentioned were made by the people, and so receiued their Regall power from them, and by their election? Is it not said of *Saul*,<sup>h</sup> *that all the people went to Gilgal and there made him King before the Lord?* Of *Dauid*,<sup>i</sup> *the men of Iudah anointed Dauid King of Iudah, the Elders of Israel anointed Dauid King ouer Israel.*

k 1 King. 1.

*Theodidactus.* <sup>k</sup> *Zadok the Priest and Nathan the Prophet anointed Salomon King, and the Lord also anointed him, otherwise he had not bene the Lords anointed, but the anointed of Zadok and Nathan. The Lord anointed Salomon*  
 as

as Master of the substance, and  
 gaue vnto him Regall power;  
*Zadok and Nathan* anointed *Salomon*, as Master of the ceremonie,  
 and declared that God had giuen  
 vnto him this power. For out-  
 ward unction doth not conferre  
 vpon Kings their authoritie,  
 (when without it <sup>1</sup> *Cyrus*, and be <sup>1</sup> *Isay* 45.  
 for the vse thereof some of the  
<sup>m</sup> Patriarches ouer their families <sup>m</sup> *I Chro.* 16.  
 were the anointed of the Lord;)   
 but it is a signe onely of Soue-  
 raignetic, because if wee poure  
 oyle into the same vessell with any  
 other liqour, it will be alway by-  
 permitt.

The Elders then of *Iudah* and  
*Israel* <sup>n</sup> anointing *David* King, did <sup>n</sup> *2 Sam.* 2.  
 manifest him to be their King;  
 but did not giue vnto him the  
 right vnto his kingdome, this  
 was onely from the <sup>o</sup> Lords ap- <sup>o</sup> *I Sam* 16.  
 pointing. <sup>2 Sam.</sup> 5.

In like manner *Saul* first <sup>p</sup> *2 Sam.* 10.  
 noined by the Lord to be Cap-  
 taine ouer his inheritance, vpon  
 the

¶ Ibid.

¶ Act. 1.

¶ 1 Sam. 10.

\* מלך  
*Constituere regem, est verbum tertie coniugationis, quod cum offerat duplicem actionem, proprie significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, fecerunt, ut regiam potestatem exerceret: Iesuita Pinella lib. 1. cap. 2. de rebus Salomon.*

¶ Deut. 17.

the petition of the people ¶ set a King ouer them by the Lord, and chosen immediately by God to be a King, as ¶ *Mathias* was to be an Apostle by casting lots; God made him King; he only gaue vnto him kingly power, and not the people; who notwithstanding after all this, are said to ¶ make him King by approuing him as made by God, and receiuing him into the possession of his Kingdome to exercise his Regall authoritie, whom the sonnes of Belial had reiected. The people then made *Saul* King, not by giuing vnto him the right of his Kingdome, but by putting him into the possession of his kingdome to raigue ouer them: For the Iewes by Gods speciall ¶ commandement being to make such a one King, whom their Lord God had chosen, vnto whom their Lord God had giuen Regall authoritie; from their Lord God, and not from themselves; from heauen, and not from earth, was the

the Soueraignty of their Princes.

For as in the spirituall Graces which God mercifullly bestoweth vpon the faithfull, neither the outward ministry of *Paul* in planting, nor of *Apollo* in watering, is any thing, but v God giueth the <sup>" 1 Cor. 3.</sup> encrease: So in the ciuill power which God vouchsafeth vnto Princes, the people are not any thing in regard of giuing this authoritie, but God onely is the free Donor thereof.

*Philalethes.* Although the power of Princes is not from the people; yet it is often deriued vnto them from their noble progenitors by succession, or obtained through their owne prowesse; and by lawfull conquest: how then is it only and immediately from God?

*Theodidactus.* Succession, and lawfull conquest, are Titles where by Princes receiue their authoritie, they are not the originall and immediate fountaine of this authoritie. Heate, moisture, cold, drynesse,

⁊ Eccles. 12.

⁊ *Apologet.*  
cap. 30.

<sup>a</sup> *Lib. 5. cont.*  
*Her.*

<sup>b</sup> *Lombard. lib.*  
*2. Sentent. di-*  
*stinct. 17.*

byncesse, and our tempter arising from them, (whiles we are miraculously fashioned in our mothers wombe) are preparations where by our bodies are made fit receptacles for our soules; but the ⁊ Creator of our soule is God: So Princes haue iust claime vnto their Soueraigne power by the Titles of succession, and conquest; but the praine author of their power is God. Inde illis est potestas (saith <sup>⁊</sup> *Tertullian*) vnde spiritus: thence haue they their power whence their spirit. And before him <sup>a</sup> *irenaus*: Cujus iussu nascuntur homines, ejus iussu constituuntur Principes: By whose appointment they are borne men, and made reasonable Creatures, (and that is by God onely, who <sup>b</sup> infuseth into them their soule by creating it) by his appointment are they made Princes. And as they receiue their power onely from God, so for the good or euill administration thereof, they are accounta



accountable onely vnto God, as vnto their Superiour, and not vnto any mortall Creature. God onely maketh them Kings, and God onely can vnmake them, and deject them from their thrones.

*Philaethes.* Were not the *Priests* amongst the Iewes Superiours vnto their Kings, to iudge and de-throne them, if they were delinquent?

*Theodidastus.* No, rather *Priests* were subiect vnto Kings, and punished by them for their offences.

*Abimelek* the Priest acknowledg<sup>c</sup> *1 Sam. 22,* ledged himselfe King *Sauls* seruant: Let not the King impute any thing vnto his seruant, saith *Abimelek* speaking of himselfe. And againe vnto King *Saul*: thy seruant knew nothing of this. And lest it might be thought that these words were vttered by a timorous spirit, vnto *Saul* a <sup>d</sup> *Ey* <sup>d</sup> *1 King. 12* rant; *David* a religious <sup>c</sup> *Prince* <sup>c</sup> *1 King. 2:* calleth *Zadok* the Priest his seruant.

uant. *Pyther* was *Salomon* behind *David* his father in the knowledge of his Soueraigne authoritie ouer Priests, when he deposed *Abiathar* the high Priest, and placed *Zadok* in his roome.

1 King. 2.

*Philaletes*. Indeeede the <sup>f</sup> text saith : *Salomon* cast out *Abiathar* from being a Priest vnto the Lord: but some attribute this fact of deposition vnto *Salomon* as he was a Prophet : because it immediately followeth in the same text, that he might fulfill the words of the Lord against the house of *Ely*.

*Theodidactus*. The fulfilling of this prophesie was not the motive that excited *Salomon* to depose *Abiathar*, but *Abiathars* & conspiracie and treason with *Adoniah* : for the words that hee might fulfill, &c. do not shew the cause why *Salomon* did cast out *Abiathar*, but the consequent of this fact ; which was foretold by a Prophet, but not accomplished by *Salomon* as a Prophet. Men foretell things to come

3 1 King.

C. 1. 2.

come as Prophets, they doe not put the things foretold in execution as Prophets : For then the <sup>h</sup> Souldiers were Prophets ca<sup>b</sup> Iohn 19. stinging lots vpon Christs garment, that the Scripture might be fulfilled ; <sup>i</sup> Herod was a Prophet ful<sup>i</sup> Math. 2. filling the Prophecie of Ieremie, by murdering the Innocents. And many other instances might be giuen in this kinde, which I passe ouer, because the maine poynt which occasioneth the producing of them, the subiection of Priests among the Iewes vnto their Kings, is ingenuously acknowledged by some of the Iesuits. In the old Testament (saith <sup>k</sup> one of <sup>k</sup> Salmer. trac. the first and chiefest of that sediti<sup>63. de potestat & ecclesiast. & sacul.</sup> ous order ) vnder the Law of nature, or of *Moses*, Priests were subiect vnto Kings.

*Philalethes.* I haue heard of other Romanists that haue exalted the Iewish high Priests aboue the thrones of Kings, and that doe alledge vnto this purpose some

E parti-

<sup>1</sup> 2 Chro. 26.

<sup>m</sup> Allen. *desin.*  
*Eng. Cath.*  
*cap. 5.*

<sup>n</sup> Allen. *ibid.*

<sup>o</sup> Leuit. 13.

\* *Auſthoritate*  
*regnandi. Bella.*  
*lib. 5. de Pont.*  
*Rom. cap. 8.*

<sup>p</sup> 2 King. 11.  
\* *Foueret cul-*  
*tum Baal. Bel-*  
*larm. lib. 3. de*  
*Pont. cap. 8.*

<sup>q</sup> 2 Chro. 26.

20.

particular examples : As of the high Priest <sup>1</sup> *Azaria*, who with fourefcore other Priests, <sup>m</sup> *Valiantly* assailed King *Oziah* stroaken with the leprosie, for burning incense vnto the Lord; <sup>n</sup> did thrust him by force out of the Temple; according to the Leuiticall <sup>o</sup> Law against Lepers, constrained him to go out of the Cittie, and depriued *him* \* of his Kingly authoritie. Of <sup>p</sup> *Ichoida*, who being chiefe Priest, caused Queene *Athalia* to be slaine, because shee \* maintained the Idolatrous worship of *Baal*, and made *Ioas* king in her stead.

*Theodidaetus.* These facts of *Azaria* and *Ichoida*, if they were sincerely related out of the Booke of God, they would make little for the superiortie of Priests ouer Kings : For first the Scripture saith not that *Azaria* violently assailed *Oziah*, or did by force thrust him out of the Temple: hee was <sup>q</sup> compelled (without any  
force from *Azariah*) by the im-  
mediate

mediate hand of God, striking him with leprosie, to goe out thence. And when it is said *ⁱ* *Azaria* the chiefe Priest, with others, caused *Oziah* hastily to depart from the Temple, this (as *ⁱ* *Iosephus* doth testify) was onely by words and admonition. And *ⁱ* *Chrysostom* giveth the reason, For the office of a Priest is onely to reprove, and freely to admonish, not to moue armes, nor to vse bucklers, nor to shake a launce, neither to bend a bow, nor to shoote forth darts, but onely to argue and freely to admonish.

*ⁱ* Ibid.

*ⁱ* *Antiquitat. Iudaic. lib. 9.*

*cap. 11. whom*

*Caeteran* doth

follow vpon

the *2 Chro. 16.*

*visā leprā Sa-*

*cerdotes Regem*

*leprosum ad*

*festinē egredien-*

*dum mouent.*

*ⁱ* *De verb. Isais*

*vid. dom. Ho. 4.*

Neither did *Azaria* deprive *Oziah* of his kingly authoritie, which he held vnto his death: for he was *ⁱ* sixteene yeeres old when hee was made King, raigned two and fiftie yeeres, and *ⁱ* dyed being threescore and eight yeeres old. And although by reason of his leprosie *ⁱ* dwelling a-part according vnto the prescript of the *ⁱ* Law, his Sonne *Iotham* was his Vice-

*ⁱ* *2 King. 15.*

*ⁱ* *Ioseph. lib. 9.*

*Antiq. cap. 11.*

*ⁱ* *2 King. 15.*

*ⁱ* *Leuit. 13.*

<sup>x</sup> 2 Chro. 26. gerent to <sup>x</sup> rule the Kings house  
 ver. 21. and the people of the Land: yet  
 7 Ibid. vers. 13. untill *Ozia* was buryed with his  
 fathers, *Iotham* raigned not in his  
 stead, he had not the right of the  
 kingdom.

*Philalthes.* You haue giuen a  
 sufficient answer vnto this exam-  
 ple of *Azaria*; but the other of  
*Iehoida* seemeth to haue more dif-  
 ficultie.

*Theodidactus.* In this instance  
 likewise I shall, I trust, easily  
 giue you satisfaction, if you will  
 but call vnto minde, first; how  
<sup>a</sup> 2 Kings 8. *Ahazia* 7 Sonne of *Ioram* and  
<sup>a</sup> 2 Kings 9. a King of Iudah, dying, his mo-  
<sup>b</sup> 2 Kings 11. ther <sup>b</sup> *Athalia* slew all the Kings  
 seede saue *Ioas* the Sonne of *Aha-*  
<sup>c</sup> 2 Kings 11.2 *zia*, whom <sup>c</sup> *Iehosheba* his Aunt,  
 and Wife vnto *Iehoida* the high  
 Priest, had stollen from among  
 the Kings Sonnes that should be  
 slaine, and hid him in the house of  
 the Lord se yeares.

Secondly, that *Iehoida* not as  
 high Priest, but as *Ioas* Unkle by  
 marriage

marriage, and a Protector ouer him by reason of this alliance; and not alone, but<sup>d</sup> with the Cap<sup>d</sup> 2 Chro. 23. taines of hundreds, with the Leuites out of all Cities, and with the chiefe fathers of *Israel*, brought forth *Ioas* King *Ahazias* Sonne, did put vpon him the crowne, and declared him to be King, who was rightfully so, both by the title of succession, and \* Gods owne speciall appointment.

11.

<sup>f</sup> Thirdly, after they had thus<sup>f</sup> 2 Chro. 23. seated *Ioas* in his Regall throne; by his authoritie, *Iehoida* commaunded *Athalia* as a bloodie Usurper of the Kingdome, to be slaine; so that indeed *Ioas* the true heire of the Scepter of *Iudah*, and not *Iehoida* the Priest, punished *Athalia* vsurping the crowne.

14. 15.

*Philalethes*. I doe now plainly perceiue that such as endeauour to aduance the Miter aboue the Crowne, the Priesthood aboue Regall power, haue no ground hereof in the old Testament: yet perad-

uenture out of the new Testa-  
ment they may alledge somewhat  
for this preposterous subordina-  
tion.

*Theodidactus.* If Kings before  
the coming of Christ had su-  
preame authoritie ouer Priests  
and all sorts of men within the  
circuit of their iurisdictions:  
Christ since hath not diminished,  
or embased this Soueraignetie.  
Audite Iudæi, & Gentes (saith  
Saint \* Augustine speaking in the  
person of his Saviour) audi cir-  
cumcisto, audi præputium, audite  
regna terrena, &c. Hearken yee  
Iewes, hearken ye Gentiles, hear-  
ken Circumcision, hearken vncir-  
cumcision, heare all earthly King-  
doms; I do not hinder your ruling  
and raiging in this world, my  
Kingdome is not of this world, it  
is heauenly and spirituall. And  
therefore Christ hath not made  
lawes to ouerthrow policies and  
States, but for the better order-  
ing and establisshing of them.

*Tracta. 111.*  
*u Iohannem.*

*8 Hom. 27. nu.*  
*13. ad Rom.*



Is not this one of his inuio-  
lable decrees promulgated by his  
elect seruant and Apostle <sup>h</sup> Saint <sup>h</sup> Rom. 13.  
*Paul* : Let euery soule be subiect  
vnto the higher powers.

*Philaletthes.* What higher  
powers ?

*Theodidactus.* Such as beare  
the Sword, to whom tribute is  
due. And hence <sup>\*</sup> *Augustine*, *Chri-* <sup>\*</sup> *Iesuita Perer.*  
*stome*, <sup>\*</sup> and almost all the Aun- <sup>disputat. 10. m.</sup>  
cients, haue vnderstood *Paul* to <sup>13. ad Rom.</sup>  
speake, *tantum*, onely of secular <sup>\*</sup> *Atque omnes*  
powers. <sup>ferè vniuers.</sup>

*Philaletthes.* Who are subiect  
vnto these higher secular powers ?

*Theodidactus.* Euery Soule, <sup>\*</sup> al- <sup>\*</sup> *Chrysost.* in  
though an Apostle, an Euangelist, <sup>13. ad Roman.</sup>  
a Prophet, whosoever he be. <sup>with whom</sup>  
the Apostle Saint *Paul* himselte <sup>Theodor. Theo-</sup>  
did testifie in his owne person <sup>phil. Oecumen.</sup>  
who <sup>i</sup> stood at *Cæsars* judgement, <sup>i</sup> *Acts* 25.  
where (saith hee) *ἐδίκαιον ἔμελλεν εἶναι*, I  
ought to be iudged, vnto whose  
sentence out of dutie I am to sub-  
mit my selfe.

And no maruell if Saint *Paul*

acknowledged himselfe subiect vnto Caesar, when his Master Christ paid vnto him tribute, and confessed one of Caesars suboꝛdinate Magistrates, <sup>k</sup> Pilate to haue power ouer him, and that giuen from aboue.

<sup>k</sup> Iohn 19.

<sup>l</sup> Heb.

<sup>m</sup> 1 Pet. 5. 2.

<sup>n</sup> 1 Pet. 2. 15.

Our eternall <sup>i</sup> High Priest, as man, thus humbling himselfe vnder the command of ciuill powers; his chiefe Disciple Saint Peter also so writeth vnto his fellow Presbyters, whom he exhorteth <sup>m</sup> to feed the flocke of God, that they would submit themselues vnto the <sup>n</sup> King, as vnto the Superiour.

*Philaethes.* These two exhortations of S. Peter, that his Fellow-Presbyters would feede the flocke of God, and also submit themselues vnto Kings, seeme to be repugnant one to the other; For Kings that haue giuen their names to Christ are sheepe of Gods fold, and so to obey their spirituall Pastors, hauing ouer-sight of them. And if kings are to obey their spirituall Pastors, how

<sup>o</sup> Heb. 13.

how are spirituall Pastors subiect vnto Kings?

*Theodidactus.* P All the tribes <sup>P 2 Sam. 5.</sup>  
of Israel (and therefore the tribe  
of *Leuie* and the Priests) wit-  
nessed that the Lord had said to  
*Dauid*, thou shalt feede my people  
*Israel*. And King *Dauid* himselte  
calleth them his <sup>q 2 Sam. 24.</sup> sheepe : Kings  
then are also Pastors, and all with  
in their dominions, euen Priests  
themselues, are sheep of their fold. <sup>David cum An-  
gelum vidisset  
percutientem in  
plebem, ait, ego  
peccaui, & ego  
pastor malignus  
feci, & hic grex  
quid fecit? Am-  
bros. Epist. 28.</sup>

*Philaethes.* This instance doth  
not satisfie the doubt I moued,  
but rather doth strengthen it : for  
how can Kings and Priests be mu-  
tually Pastors one to another?

*Theodidactus.* After a diuers  
manner. A Pastor, or Shepheard  
(saith <sup>r Chrysostome</sup>) may with <sup>r Lib. 2. de</sup>  
great authoritie inforce his sheepe <sup>Sacerd.</sup>  
to suffer the curing of their  
wounds, when they are not willing  
hereunto, and may compell them  
to keep in fertile and safe pastures,  
if they goe astray and feed in bar-  
ren places. Such kinde of Pastors  
by

by a borrowed speech are Kings,  
 who may command their Sub-  
 jects by the terrour, and compul-  
 sion of corporall punishments.  
 But Bishops or Priests, (as the  
 same *Chrysostome* speaketh) are to  
 mooue men by perswasion, spiri-  
 tually to be cured, and not by of-  
 fering violence, as Lords ouer  
 Gods heritage.

*ibid.*

*1 Pet. 5. 3.*

*1 Pet. 5. 5.*

As therefore all the faithfull  
 are to <sup>n</sup> submit themselves one to  
 another, in Christian reproves,  
 and admonitions; So Princes  
 are to be obedient vnto spirituall  
 Pastors, beseeching them as Em-  
 bassadours from Christ, and delive-  
 ring vnto them his heavenly mes-  
 sage. And if Princes by this mes-  
 sage learning what is acceptable  
 vnto God, shall by their authori-  
 tie enioyne it publiquely to be  
 embraced, they may inforce the  
 same spirituall Pastors to obey his  
 command by temporall chastise-  
 ments.

A Prince sayling vnto some  
 foraine

foraine port in his owne shippe, and guided by his owne subiects, in this maritime passage hee submitte himselfe vnto the conduct and direction of the Pilot; whom notwithstanding, if hee wilfully erreth in the performance of his dutie, hee may severely punish with losse of libertie, goods, or life: So Princes in the Church, which the Ancients have resembled vnto a shippe, walking towards the port of Heauen, they are to hearken vnto the meanest of Gods Seruants, sincerely declaring vnto them the sacred will of God; yet if they shall publish rather their owne errors than Gods truth, or otherwise offend, Princes may correct and punish them, & they are patiently to obey.

Princes then owe obedience vnto Gods direction vttered by his Embassadors for the saluation of their Soules, by reason of which precious benefit <sup>ordinari</sup> <sup>Io. 20.</sup> ly attending their Ministry, nothing

\* *De dignitat.*  
*Sacerd. cap. 3.*

thing (saith \* *Ambrose*) is more excellent, nothing more sublime than a Bishop. And againe, Gods Ministers owe obedience vnto Princes, and are subiect vnto their coerciue punishments; who are free from all punishments that man may inflict. In which respect \* *Tertullian* in the name of all the Christians in his dayes saith: We honour the Emperour in such sort as is lawfull for vs, and expedient for them, as a man next vnto God, and obtayning from God whatsoeuer he hath, and only inferiour vnto God.

*Philaletes*. Did any other Fathers of the primitiue Church acknowledge this eminent Soueraignty in the Emperours of those times?

\* *Lib. 3.*

\* *Hom. 2. ad pop.*  
*Antioch.*

*Theodidactus*. As many as had occasion to write hereof. \* *Optatus* saith: There is not any man aboue the Emperour. \* *Chrysostome* saith of the Emperour *Theodosius*: Hee had no man equall vnto him vpon earth,

earth, he was the toppe and head  
 of all men vpon earth. y *Cyrill writ<sup>y</sup> Prefat. lib.*  
 teth vnto *Theodosius the younger: aduers. Iulian.*  
*Vestra serenitati*, vnto your excel-  
 lencie there is no state equall, much  
 lesse Superiour. <sup>z</sup> *Agapetus als<sup>z</sup> In pare. no.*  
 firmeth of the Emperour *Iustinian, no. 1. & no. 21.*  
 he hath a higher dignitie then any  
 man; he hath not vpon earth any  
 higher than himselfe.

*Philaletes.* If the auncient Fa-  
 thers of such different times (for  
 betweene *Optatus* and *Agapetus*  
 there were neere two hundred  
 yeares) almost in the same phrase  
 of speech so extolled the dignitie  
 of the Emperour; when did the  
 Bishoppe of Rome challenge his  
 pretended *Eminencie* aboute the  
 Emperour?

*Theodidactus.* Not five hundred  
 yeares after Christ: For then  
*Pelagius* the first Roman Bishop  
 of that name thus writeth vnto  
*Childebert King of France: a with<sup>a</sup> Epist. 16. ad*  
 how great study and labour are we *Chaldeb. tom. 2.*  
 to strue, that for remouing the *Concil.*  
 scandall

scandall of suspition, we may minister the obsequiousnesse of our confession vnto KINGS, vnto whom the holy Scripture commandeth vs to be subiect. *¶* **Rey,** *ther* five hundred yeres after Christ: for about that time <sup>b</sup> *Gre-* *gorie* the great, likewise Bishop of Rome, religiously confessed, that power was giuen from aboue vnto the Emperour aboue all men. **And** then reckoning himselfe in this number of all men, <sup>c</sup> addeth; I being subiect vnto your command, not out of fained humilltie, but out of conscience and dutie, on both parts haue payed what <sup>d</sup> I ought, because I haue *yeelded* obedience vnto the Emperour, and not holden my peace inwhat I thought for God. *¶* **Rey,** nine hundred yeres from Christ, the Bishops of Rome were in such subiection vnto the Emperours, that euen in that age the Emperours punished them with the depriuation of their Bishopricks, if they were

<sup>b</sup> *Lib. 2. Epist.*  
*Epist. 61.*

<sup>c</sup> *Egri in fessio*  
*subiectus.*

<sup>d</sup> *Quod debui.*



were criminous; as *Otho* the Emperour deposed *John* the 22. for his impure and vicious life.

*Philalethes*. At what time then did the Bishop of *Rome* first so far exalt himselfe aboue the Emperours as to presume to depriue them of their imperiall crownes, and depose them from their thrones?

*Theodidactus*. More than a thousand yeeres from the Ascension of our blessed Saviour. *Gregorie* the seventh, otherwise called *Hildebrand*, chosen Bishop of *Rome* about the yeere of our Lord 1073 <sup>c Bellar. in Chron.</sup> was the first that did attempt this prophane and scandalous outrage against the Emperour *Henry* the fourth.

I read and read againe (saith <sup>t Logo & relea</sup> *Otho Frisingensis*, an *Vittorian* <sup>go.</sup> *Lib. 6. cap 35.* living nere the times of *Hildebrand*) the gestes of the *Romane* <sup>& Nunquam inuenio quem</sup> Kings and Emperours, and & no <sup>quam ante hunc.</sup> where I finde any of them before this

this man (*Henry the fourth*) excommunicated by the Bishop of *Rome* or depriued of his kingdome. And the ill successe of the chiefe Actors, in this furtious attempt of deposing this Emperour, might well haue discouraged the Bishops of *Rome* in succeeding ages to meddle againe with such vngodly enterprises. *Rodolph* Duke of *Sueuia* whom (at the instigation of *Gregory* the seauenth) some of the Princes of *Germanie* had set vp to take the Empire from *Henry the fourth* by force of armes, in fighting against this Emperour he lost his right hand: and when by reason of that and other wounds, he was ready to breathe out his distressed soule, <sup>h</sup> looking on the stumpe of his arme, and fetching a deepe sigh, he said vnto the Bishops that were about him, behold this is the hand wherewith I did sweare allegiance to my Soueraigne Lord *Henry*. And *Pope Hildebrand* himselfe  
(whyles

<sup>h</sup> *Vespergens.*  
*Anno 1080.*

(whiles he was in contentiō with the same Emperour, to depose him) by the consent of his owne people the Romanes<sup>i</sup> was deprived of his Popedome; and afterwards lying at the point of death, hee<sup>k</sup> called vnto him one of the twelue Cardinals whome he loued aboute the rest, and confessed vnto God, Saint *Peter*, and the whole Church, that he had greatly sinned in the Pastorall charge which was committed vnto him, and that at the instinct of the Deuill hee had stirred hatred and heart-burning amongst men. For Hildebrands deposing of Henry the fourth, was like the Violence of a Tempest, which stirred vp so many calamities, so many schismes, so many perills of bodies and soules, that it alone (saith *Otho*<sup>\*</sup> *Frisengensis*) through the seircenesse and continuance thereof, may sufficiently prooue the greatnes of mans miserie.

<sup>i</sup> *Sigeb. anno.*  
1084.

<sup>k</sup> *Sigeb. anno*  
1085.

Found this  
written of  
him.

<sup>\*</sup> *Chro. lib. 6*  
*cap. 36.*

*Philalthes.* Two most remarkable



able examples : they doe clearely illustrate that speech of the wiseman, *Take not part with the seditious, for who knoweth the ruine of them both ?* But all this while you have declared onely the truth of the first principle of *Kingly Soueraignty* in his excellent Maiesty ; That receiuing authority immediately from GOD, hee hath no Superiour to punish him, or chastise him, but God alone. I would therefore now entreat you to take the same paines in establishing the second principle of his suprempower; *The bond of his subiects in obedience vnto his Maiesty is inuiolable, & cannot be dissolved.*

*Theodidactus.* The principall meanes, whereby the seditious sonnes of Belial doe pretend that this sacred bond may be dissolved, are either supposed crimes in the persons of Princes, as Tyranny in gouerning, Infidelity, Hæresie, Apostasie, or Episcopall acts of the Bishop of Rome, as his dispensations, & excommunications.

*Philalethes.*

*Philaléthes.* How doe you proue  
that Tyranny in gouernment doth  
not vnloose this bond?

*Theodidæus.* Was not Saul a  
\* Tyrant in hunting after the <sup>c</sup> 1. Sam. 24.  
soule, and <sup>f</sup> seeking the life of <sup>12.</sup>  
*David*, who was most <sup>f</sup> 1. Sam 11.  
faith- <sup>23.</sup>  
full vnto him amongst all his ser- <sup>g</sup> 1. Sam. 11.  
uants, whom hee himselfe confes- <sup>13.</sup>  
sed to haue <sup>h</sup> rendered vnto him <sup>h</sup> 1. Sam. 24.  
good for euill? <sup>18.</sup>

Was he not a bloudy oppressor  
in commanding Doeg, without  
any iust cause of offence, violent-  
ly to runne \* vpon the Priests, and \* 1. Sam. 21.  
to slay fourescore and fise persons <sup>18. 19.</sup>  
that did weare a Linnen Ephod;  
to smite *Nob* the city of the Priests  
both Man, and Woman, both  
Childe and Suckling, both Oxe,  
Ass, and Sheepe, with the edge of  
the sword?

The bloud of so many Inno-  
cents did cry vnto **G O D** for  
vengeance, and by his speciall  
commandement ( <sup>b</sup> who so shed- <sup>b</sup> Gen. 9. 6.  
deth Mans bloud, by Man his

**I J**

bloud

blood shall be shed, ) deserved  
 death : yet Dauid not an ordinary  
 or priuat man, but by **G O D S**  
 some appointment designed vnto  
 the Kingdome, a chiefe Captaine  
 and leader in the Kings battailes,  
 the Kings sonne in law, when hee  
 had Saul deliuered into his hands,  
 and was encouraged by his ser-  
 uants to destroy him; said vnto  
 e 1.Sam.24.6 them : e The Lord keepe me from  
 doing that thing vnto my Master  
 the Lords annoynted, to lay  
 my hand vppon him, for he is  
 the Lords annoynted : and after  
 vnto Saul himselfe : d wickednes  
 d Verse 14. proceedeth from the wicked, but  
 mine hand be not vpon thee : And  
 againe vnto Abishai, when the  
 Lord an other time had closed  
 e 1.Sam.26.9 Saul into his hand; e destroy him  
 not, for who can lay hands vppon  
 the Lords annoynted, and be  
 guiltlesse? Which Pious and Reli-  
 gious acts of *Dauid* towards *Saul*,  
 amongst the Israelites, Optatus  
 hath elegantly described, the more  
 effectually

effectually to commend them vnto Christians. Dauid (saith  
 Optatus) had the occasion of victory in his hands, he might haue  
 cut the throate of his vuarie, and secure aduersary, without any labour : he might without shedding of bloud, without any conflict, haue changed a publike warre into a priuat slaughter. And his men, the victorie, occasion, and opportunity encouraged him : hee began to draw his sword, his armed hand was mouing towards the throat of his enemy; but the perfect remembrance of Gods commandements stayed him : hee withstanding his men, and the occasions inciting him, in effect thus speaketh vnto them. O victory thou dost in vaine prouoke, and inuite mee with thy triumphes. I would willingly conquer mine enemy : but I must rather keepe Gods Commandements. I will not (saith hee) lay my hands vpon the Lords annoynted. And so

*c. Lib. 2. aduerf. Parme.*

hee repressed his hand together with his sword : and whiles he feared the oyle, saued his enemy.

a Mat. 5.

*Philalêthes.* Our blessed Saviours owne precept and commandement is cleare enough for the preserving of the liues, or of any thing else belonging to our enemies : a *Loue* (saith he) *your enemies, blesse them that curse you, doe good to them that hate you, & pray for them that hurt you, & persecute you.*

*Theodidaëtus.* You say well that these words are CHRISTs precept & commandement ; our Saviours p̄face vnto them [*Εγὼ λέγω ὑμῖν* I say vnto you it is my decreæ] doth sufficiently proue it : and the words immediately following them (that you may be the children of your Father which is in Heauen) are a most forcible motiue to stir vs by readily, and with alacrity to yeeld obedience vnto this commandement. Although then Kings and Princes through their tyranny, persecuti-



persecution, and oppression, should  
 be our enemies, as Saul was vnto  
 Dauid (thine<sup>b</sup>emie saith Abi-  
 shai of Saul vnto Dauid: ) yet we  
 are to loue<sup>c</sup> them from our<sup>c</sup> hearts,  
 to blesse and pray for<sup>c</sup> them with  
 our tongues, and to doe good vnto  
 them by our actions. For these  
 duties by our Sauiours commandement  
 are to be performed of vs vnto priuat  
 men that are our enemies; much  
 more vnto publique persons, the  
 Princes and Potentates of the  
 Earth. That elect vessell Saint  
 Paul<sup>d</sup> exhorting vs to blesse  
 all men by our praiers, supplications,  
 and intercessions; presently  
 mentioneth Kings and all that are  
 in authority, as persons for whom  
 after a more speciall manner wee  
 are to poure out our supplications  
 vnto God. Likewise Tertul-  
 lian,<sup>e</sup> teaching that according  
 vnto the Christian doctrine, to  
 wish euill, to doe euill, to thinke  
 euill, is indifferently forbidden vs  
 towards

I. Sam. 24.

*Saluator tria*

*precipit inimi-*

*cis exhibenda:*

*quorum primū*

*deligere ad Cor*

*pertinet, secū-*

*dum nempe*

*benefacere ad*

*opus, tertiu be-*

*nedicere, I.*

*bene precari*

*orare, ad*

*linguam. Iam-*

*senius. Cap. 40*

*Conco.*

*d I. Tim. 3.*

*In Apologen-*

*tico cap. 36.*

towards all men: thence inferreth, if we are not to offer the least of these iniuries to any man, much lesse to him that is so highly advanced by our GOD, speaking of the Emperour.

*Philalêthes.* VWho was this Emperour of whom *Tertullian* speaketh?

*Theodidactus.* It was *Seuerus*: for vnder him (saith <sup>e</sup> *Hierome*) *Tertullian* flourished.

*Philalêthes.* VWas this Emperour a Tyrant in his government?

*Theodidactus.* Yea, an vnbelieuing Tyrant, an infidell, that did grieuously persecute the Christians, whome hee did <sup>a</sup> afflict with the fift famous persecution.

<sup>a</sup> *Seuerus*  
quinta post  
*Neronem* per-  
secutione Chri-  
stianos ex-  
cruciat; OROS.  
et BARO: an  
CHR. 205.  
Sedissima per-  
ecutione.

*Philalêthes.* Then I perceiue by *Tertullians* iudgement, that not onely Tyranny, but likewise tyranny ioyned with infidelity, doth not vnloose the bond of duty and obedience from Subiects vnto their Soueraigne.

*Theodidactus.* You may learne this

this truth from a moze ancient  
and authentique authoꝝ than Ter-  
tullian, euen from the blessed A-  
postle Saint Peter. This holy *Baro. 501. anno*  
seruant of G O D writ his first *45.*  
Epistle in the <sup>b</sup> time of Claudi-  
<sup>b</sup> *The Remists*  
us the Emperour, and did direct *in sheir table*  
it vnto his Country-men the  
Iewes, <sup>c</sup> here and there through-  
<sup>c</sup> *1 Pet. 1.*  
out Pontus, Galatia, Cappadocia,  
Asia, Bythinia, which were regi-  
ons then subiect vnto the Roman  
Emperour. For many yeares  
befoꝛe Claudius raigne, Pompey  
<sup>d</sup> the great made these regions  
<sup>d</sup> *Sigon. Com-*  
Romane Prouinces. *ment. in lib. 2*

And because some Seducers  
(as <sup>e</sup> Iosephus witnesseth) had  
perswaded the Iewes vnder a  
pretext of maintayning their li-  
berty, that tribute was not to be  
payd to Cæsar, neither any mor-  
tall man was to be accounted as a  
Prince, oꝛ Lord ouer them, but  
G O D onely: Saint Peter ex-  
horteth them so to be free, <sup>f</sup> as not <sup>f</sup> *1 Pet. 2. 18*  
hauiug their liberty for a cloake & *13.*  
of

of maliciousnesse, but as the seruants of God, and to feare God, but yet to honour the King also; And although Maiestrates be men, and so their ordinance, in regard of the persons in whom it doth reside, but humane: yet to submit themselues vnto them, for the Lords sake, from whom they receiued their authoritie.

*Philaléthes.* This King whom Saint Peter would haue his brethren the Iewes to honour, and that as *Supreme*, cannot be any other then the Emperour (*laicius*, vnder whom (as you haue shewed) Saint Peter writ his Epistle, and whose subiects were the inhabitants of *Pontus, Galatia, Capadocia, Asia, Bythinia*, vnto whom *S<sup>c</sup>. Peter* inscribed his Epistle. And *S. Peter* might well terme this Emperour a King, because the Romane Emperours (saith *Appian*) were in all their deedes and actions Kings.

*Prefa, Histo.*

*Theodidactus.* Your collection and inference is very firme, and full

full of truth: And therefore Saint  
 Peter exhorteth his brethren the  
 Jewes (himselfe residing <sup>a</sup> then <sup>a</sup> *Baro. Anno.*  
 at Rome) to submit themselues, <sup>45.</sup>  
 and to be subiect vnto a prophane <sup>*Rhemistes in*</sup>  
 Infidell, a cruell Tyrant. For <sup>*their table of*</sup>  
 Claudius vpon the sight of the least <sup>*Peter.*</sup>  
<sup>b</sup> prodigie, worshipped the heathen <sup>*b* *Suet. Cap. 2*</sup>  
 Gods after the custome of the an-  
 cient Romanes: hee was natu-  
 rally <sup>c</sup> so mercilesse, and giuen <sup>*c* *Cap. 34. Suet*</sup>  
 to blood-shed, that he would haue  
 tortures in examinations, punish-  
 ments for *Paricides*, executed in  
 his owne presence: hee had most  
 cruell searchers of all that came  
 but to salute him, sparing not any  
 Sexe or Age; delighted to see the  
 faces of Fencers (whose throats he  
 had caused to be cut for stumbling  
 by chance in their sword-fights) as  
 they lay gasping and yeelding vp  
 their breath: <sup>a</sup> he was excessiue-ly <sup>*a* *Suet. Cap. 33*</sup>  
 giuen to the wanton loue of Wo-  
 men, and was <sup>b</sup> so inthralled vnto <sup>*b* *Suet. cap. 29.*</sup>  
 his wiues and freemen, that, as it  
 was commodious vnto them or  
 stood

stood with their affection, hee granted honorable Dignities, conferred the conducts of Armies, and decreed impunities or punishments.

Unto such an unbelieving and bloudy oppressour, Saint Peter earnestly exhorteth the beleeuing Iewes to yeld obedience.

*Philatêthes.* After what manner? In outward shew and appearance, onely of constraint, and because (*Willed they, nilled they*) they were to obey?

*Theodidaëtus.* No : for Saint Paul writing his Epistle vnto the Romans \* living vnder the same Emperdur, commandeth <sup>c</sup> every soule to be subiect vnto the higher powers, and not because of wrath, not out of feare of outward force, or violence, but for Conscience sake; and for that these higher powers are the Ordinance of G O D, the Ministers of G O D. And this is, as the same Apostle elsewhere <sup>d</sup> admonisheth, to yeld obedience

\* Remits in  
their table of  
Paul.

<sup>c</sup> Rom. 13.

<sup>d</sup> Coll. 3.

obedience vnto them from the Ephe. 6.  
heart, as seruing the Lord, and not  
men.

Which heauenly doctrine of  
the Apostles, was after ward often  
iterated by the Fathers of the  
Primitive Church in their wri-  
tings, least by the fraud of Sathan  
it might slip out of the mindes  
of the faithfull. Iustine Martyr  
in the name of the Christians in  
his dayes saith vnto Antoninus  
an unbelieuing Emperour, and a

persecutor: <sup>c</sup> VVee onely adore <sup>c</sup> *Persecutio 4.*  
God, and in all other things (not <sup>sub. Antonino.</sup>  
of constraint) but cheerefully per- <sup>Bellar. in Chro</sup>  
forme seruice vnto you. And Au- <sup>1 Apol. 2. ad</sup>  
gustine: The powers that are, are <sup>Antonie Impa.</sup>  
of God; hence we honour a Gen-  
tile placed in power, although he  
him-selfe, who holding Gods or-  
der giueth thanks vnto the Di-  
uell, be vnworthy: for the power  
requireth it, and deserueth honor;  
as ordained of G D D.

*Philatêthes.* Howsoeuer Infide-  
lity doth not dissolue the bond of

a subiect in duty and alleagiance vnto his Soueraigne, yet may not Hæresie and Apostasie?

*Theodidactus.* Constantius, Valens, Valentinianus the younger, were Arrian Heretiques: yet we read not that they were reiected by Orthodoxe Christians as vnlawfull and vsurping Emperours. And (which is worse) was not *Iulian an Apostata*, an Idolater? yet <sup>a</sup> Christian soldiers serued this vnbelecuing Lord, and when he said goe forth to fight, inuade such a nation, they obeyed.

<sup>a</sup> Aug. 124 Ps.

*Philalæthes.* Some say this was for want of strength, and forces, to resist.

*Theodidactus.* They could not want strength, when the greatest part of Iulians army were Christians, as it appeared instantly vpon his death by their ioynt exclamation vnto Iouinian his successor. For this army choosing Iouinian Emperour, and hee refusing to haue any Imperiall command o-  
uer



ner them, because he was a Christian, and they Pagans : <sup>b</sup> all of them with one voyce made answer, And we are Christians. It was not then for want of power they obeyed, but rather, as <sup>c</sup> Augustine writeth of them, they were subiect vnto *Julian* their temporall Lord, for his sake that was their eternall Lord and Maister, and out of obedience vnto his commandments.

<sup>b</sup> *Ruffin lib. 2  
hist. cap. 1.*

<sup>c</sup> *in Psal. 124*

If subiects are obliged in duty and out of conscience therefully to obey Tyrannous, vnbeleeuing, hæreticall, Apostaticall Princes, as Powers ordained of God; with what alacrity then should we be in all things obsequious vnto our gracious, and religious Soueraigne? Gracious as being like vnto GOD, whose Vicegerent he is in this, that his clemency and mercy is ouer all his workes: Religious, in that he is a zealous propugner of the auncient and Catholique faith, not onely by his  
Kingly

kingly power and authoritie, but likewise by the learned pen of a ready writer.

Notwithstanding some are so blinded with the Romane superstition, that they are ready vpon some pretended acts of the Bishop of Rome, as vpon his dispensations, or excommunications, to renounce their obedience vnto so mercifull, and pious a Prince.

*Philalèthes.* May not then the Bishop of Rome either by dispensing with the Law, which bindeth subiects vnto obedience; or with the Oath, whereby they sincerely sweare to performe this obedience vnto his excellent Maiesty; vnloose the bond of their allegiance?

*Theodidactus.* The Bishop of Rome cannot dispense with the law of Nature; which<sup>a</sup> from the first beginning of the reasonable Creature is vchangeable, nor with the morall law of GOD,<sup>b</sup> whose precepts are indispen-  
 ble. But the duty of subiects in  
 obedience

<sup>a</sup> *Aquin* 1.2  
 9.94. *Art.* 5.

<sup>b</sup> 1.2.9. 100  
*Art.* 8.

obedience vnto their Soueraigne,  
is grounded vpon the law of Na-  
ture; beginning with our first be-  
ginning. For as we bee borne  
Sonne, so we are borne Subiects;  
his Sonnes, from whose loynes;  
his Subiects in whose Dominions  
we are borne. The same duties  
of subiects are also enioyned by  
the mozell law, and particularly  
(as you shewed in the very en-  
trance vnto this our Conference)  
in the fift commandement, Ho-  
nour thy Father and thy Mother:  
where, as we are required to  
honour the Fathers of priuate  
families, so much more the Fa-  
ther of our country and the whole  
Kingdome. And as the Bishop of  
Rome cannot dispense with these  
lawes imposing vpon vs obedi-  
ence vnto his Maiestie, so neither  
with the oath we take to perse-  
uer in this obedience. When  
Dauid said, I haue sworn that (Psal. 118)  
I will keepe thy righteous iudge-  
ments, if the Bishop of Rome had  
bene

bene then in his fulnesse of power, could he haue dispensed with this oath? and so if any now by the example of Dauid, sweare to keepe Gods righteous iudgements of not committing adultery, or of honouring their Parents, and Magistrates; hee cannot free them from this oath: but if wee violate both these commandments, we are as well Rebels, as Adulterers.

*Philalethes.* Are not the excommunications of the Bishop of Rome of more force to loose the bond of allegiance, than his dispensations?

*Theodidactus.* These likewise haue no power to worke this effect. Excommunication vppon a contempt vnto the Church doth not make a man worse then an <sup>a</sup> Ethnike: but you haue heard that both S. Peter and S. Paul earnestly exhort vs to be subiect vnto heathen and Ethnicke Princes; and therefore wee may also yeld obedience

<sup>a</sup> Mat. 18.

obedience vnto excommunicated  
 Princes: besides, excommunicati-  
 on (according to the doctrine of the  
 • Romanists themselves) doth not  
 free a seruant from obedience vnto  
 his Maister, or a sonne vnto his  
 Father. And Kinges are as Ma-  
 sters, and Subiects as Seruants;  
 for so Dauid calleth Saul<sup>e</sup> his Ma-  
 ster, and stileth himselfe his<sup>s</sup> Ser-  
 uant: Kinges are as<sup>h</sup> Fathers, and  
 subiects as Sonnes; for so King  
 Ezechias was a Father ouer the  
 Fathers of his people, euen the  
 Priests; and therefore much more  
 ouer the rest of his subiects. As  
 then excommunication doth not  
 dissolue the bond of duty betwene  
 Fathers and Sonnes, of seruice  
 betwene Masters and Seruants; no  
 more doth it the bond of fidelity  
 betwene Princes and their Sub-  
 iects. And so at length I haue pro-  
 ued vnto you that neither suppo-  
 sed crimes in Princes, as Tyran-  
 ny, infidelity, Hæresie, Apostacie;  
 nor the Episcopall Acts of dispen-  
 sation.

*• Aquin in supi*

*que 23.*

*Tolet in ff.*

*Sacerd. l. 1. c. 9*

*1 Sam. 24. 11*

*1 Sam.*

*2. Chro. 29.*

*Deborah a mo-*

*ther in Israel.*

*Judg. 5. 7.*

sation, and excommunication; and so in effect, that nothing can free subiects from their fidelity and allegiance vnto their Prince.

*Philalethes.* Nothing ! The *seale of confession* doth at least in part free some subiects from speciall duties of obedience vnto their Soueraigne; as Priests from reuealing treasons and Conspiracies which they know, as *Ghostly Fathers*, from the penitent. For if conspiracies or treasons bee knowne vnto a Priest in confession, the bond thereof doth binde him to conceale it, <sup>b</sup> because they are

<sup>b</sup> *Aquin in sup*  
9. II. Art. 1.

knowne vnto him as vnto G O D, whose Vicar he is in hearing the humble confessions of repentant Sinners.

*Theodidactus.* If Priests in confessions doe vnderstand of treasons and other enormous offences, endangering the publike safety of the Church or Commonweale, as G O D, and as the Vicars; then they are to imitate  
G O D,

**GOD**, whom they would represent, in the discovering of these grievous crimes. For **GOD** alwaies doth after a miraculous manner and (as it were) by his owne immediate finger bring to light crying sinnes, when they are done in secret, and for a time are intwapped in darkenesse.

Did he not by the birds of the aire detect the murder of \* Iby. \* *Ibycus Et pectus? rufus, vindex just ab iudicijs gentis, Anjon.* And because the persons of Princes are more sacred than the persons of priuate men, **GOD** hath made a speciall promise in his word, that hee will detect <sup>c</sup> Curses, <sup>c</sup> *Eccl. 10.* conceiued onely in the heart, against Kings, by the foules of the Heauen (that is) after a strange and miraculous manner, if by ordinary meanes they shall not be reuealed. And therefore some Priests of France haue detected intendments of treason, onely in thought, heard by them in confession: and the Authoꝛs of these intendments haue bene punished.

<sup>1</sup> Bodin. lib. 2. With death. A Gentleman of  
<sup>de Repub. l. 2. c. 5</sup> Normandy in France confessed  
 unto a Frier Minor, that hee had  
 once a resolution to murder King  
*Francis*, and that hee repented of  
 his wicked purpose. The Frier  
 gaue him absolution, but reuealed  
 his wicked purpose unto the King;  
 and after deliberation had therof in  
 the Parliament of Paris, the Gen-  
 tleman was executed; and the Fri-  
 er not punished with any censure  
 of the Church for his detection.

Priests then are in GODS  
 need, whiles they heare Penitents  
 confessing their sinnes, not to con-  
 ceale these sinnes if they bee  
 enormous and dangerous unto  
 the publike state; but according to  
 their commission, (whose sinnes  
 ye remit, they are remitted) to de-  
 clare unto them the remission of  
 their sinnes as they are offences  
 onely against GOD, and befoze  
 his heauenly tribunall.

<sup>2</sup> Ioh. 20.

*Philaletes.* But the law of the  
 Church commandeth Priests to  
 conceale



conceale all such finnes as come  
ynto their knowledge by way of  
Confession.

*Theodidactus.* This Lawe of  
the Church is but the Lawe of  
Pope Innocent the third, cited  
in the decretalls (for he is the most  
ancient Authoꝝ that the \* Roma-  
nists can alledge for their scale  
of Confession:) But were it a  
Law of the whole Church, it is  
but an Ecclesiasticall Law. Now  
if duties iniointed by God him-  
selfe in his morall Law, as not to  
doe any manner of worke vpon  
the Saboth day, may be omitted  
by our \* Sauours commande-  
ment to saue the life of a beast;  
May not some things imposed on-  
ly by an Ecclesiasticall Lawe, bee  
neglected for sauing the life of a  
King, vpon whom so many lines  
depend? So that neither the scale  
of Confession doth free vs from  
any part of the duties of alleges-  
ance vnto our Soueraigne.

*Philalethes.* If the bond of Al-  
legiance

b C. Omnis v-  
triusq; de Pa-  
nitent. & Re-  
miss.

\* See Valentia  
Tom. 4. dist. 7.  
9. 13. p. 1.

\* Mat. 123

legeance from subiects vnto their Prince is so inuolable, that nothing, no not *the scale of Confession*, can dissolue it: is there no meanes to stay the fury of a *Soueraigne Commander*, if he should be so Tyrannous, and profane, as to endeauour to oppresse the whole Church at once, and vterly to extinguish the light of *Christian Religion*?

Mat. 16.

*Theodidactus.* Princes in their rage may endeauour wholly to destroy Christs Church: but in vaine; because Christ hath so built it vppon a <sup>d</sup> rocke, that the strength and gates of hell shall not euer so farre preuaile against it, as quite to vanquish it. And when they doe labour to effect so haينous an impiety, the onely meanes we haue to appease their fury is serlouis repentance for our sinnes, which haue brought this chastisement vppon vs; and humble prayer vnto G D D, who guideth the hearts of Princes like  
rivers

rivers of waters. You know how  
 before the comming of CHRIST  
 the visible Church was onely a-  
 mongst the Jewes; and that  
 whiles they were Captives un-  
 der the Persian Monarches, As-  
 suerus at the instigation of Haman  
 sent forth a decree to <sup>a</sup> destroy <sup>a</sup> Ester 4.  
 them all both young and old, chil-  
 dren and woemen, in one day.  
 Heere the whole Church by the  
 barbarous designement of Assue-  
 rus, seemed to be in the very iawes  
 of death; yet they take no armes,  
 they consult not how to payson  
 Assuerus or Haman, they animate  
 no desperate person suddenly to  
 stab them; but there was onely  
<sup>b</sup> great sorrow amongst them, and <sup>b</sup> Ester. ca. 4.  
 fasting and weeping, many lying  
 in sack-cloth and ashes, to hum-  
 ble them selues vnder the mighty  
 hand of G O D for their sinnes,  
 and to auert his wꝛath hanging o-  
 uer their heads, by the cruelty of  
 so bloudy a Tyrant.

And the ancient Christians,  
 bypon

*cNazianz. ora  
I. in Iulian*

*dLib. 8. ca. 20*

*\*Peccatu enim  
delinquentium  
sunt vires Ty-  
rannorum.*

Upon the like occasions, imitated these Jewes. For when they were threatned by Iulian the Apostata, with an utter extinction of Christianity, they hindred and <sup>c</sup> represented him with their teares, hauing this onely remedy against the Persecuter. If any therefore are oppressed with the Tyranny of their supreme Gouvernors, let them (saith <sup>d</sup> Sarisburiensis, euen in the darknesse of Poperie) flie vnto the patronage of GODs mercy, and with deuout prayer turne away the whip wherewith they are scourged: <sup>e</sup> For the sinnes of offenders, are the strength of Tyrants.

*Philaletes.* To be freed from Tyranny and oppression in this world, is a temporall benefit: and many times God hearkneth not vnto our prayers for temporall benefits. How then are faithfull and loyall subiects to comfort them-selues against the pressures of mercilesse Tyrants?

*Theodidactus.* Their onely comfort

fort in this case, is that which saint Augustine long since ministred vnto them. The rod of sinners (saith he, speaking of wicked Masters and Maiestrates) lieth heavy vpon the lot of the righteous; but not for euer. The time will come when one GOD shall be acknowledged: The time will come, when one CHRIST, appearing in his brightnesse, shall gather before him all Nations, and seuer them, as a Pastor seuereth his Gotes from the sheepe, and place his sheepe vppon his right hand, and his Gotes vpon his left. And then thou shalt see many seruants, and subiects, amongst the sheepe, and many masters, and Princes, amongst the Gotes: and againe many masters, and Princes, amongst the Sheepe, and many subiects and Seruants amongst the Gotes. So when all other helps and comforts doe fayle distressed subiects; the day of Iudgement, the end of all transitory things, will bring an end vnto their sorowes.

*Philaletes.*

*Philalethes.* With this end of all things, I pray you, let vs end this our conference; beseeching G O D so to affect the hearts both of *Princes* and *Subiects*, with a serious and frequent cogitation of this last Iudgement; that they in Gouverning, these in obeying, both in all their actions, and *whatsoever they doe*, may (with Saint *Hierome*) haue the voice of the Archangel alwaies founding in their eares, *Arise from the dead, and come vnto iudgement.*

*De Reg. &  
Monach.*



ne rien relâcher de la vigueur de  
son premier édit ; mais point du tout,  
le serment d'allégeance lui fut  
substitué ; c'étoit un engagement  
que devaient contracter les catholi-  
ques d'obéir fidèlement au roy  
comme à leur légitime Souverain  
et une protestation qu'on exigeoit  
d'eux contre le pouvoir que quelques  
controversistes attribuoient alors  
aux papes de déposer les monarques  
et de délier des Sujets du  
serment de fidélité.

Or ce petit Livre est l'apologie  
et la apologie de ce serment d'allé-  
geance. Les catholiques n'y sont  
certain pas menagés : quant aux proues  
de l'innocentabilité de l'autorité et  
de la personne du roy, elles y sont